A Problematic Study of Modern Japanese Philosophy in Thailand: A Digital Era and Globalization

Pattamawadee Sankheangaew

Faculty of Buddhism, MCU Thailand.

Abstracts

21st Century, Modern Japanese Philosophy is a subject which broadly studied in Thailand. However, many of Thai students and scholars still confusing about Modern Japanese Philosophy. This article has 2 objectives 1.) To provide an argument on Modern Japanese Philosophers to clarify the scope of understanding that lead to distinguish between what Modern Japanese Philosophy is and what generally for others context of Japan 2.) To motivate for doing Modern Japanese Philosophy regarding today's digitalized and globalized environment. Facing and acknowledging the present reality, thinkers are looking "deep within" for philosophy to recollect and retrieve it for human beings, who think while living and live while thinking. The very act of living originally entails the act of philosophizing was Nishida Kitaro, a father of Modern Japanese Philosophy thought about "what it means to be Modern Japanese Philosophy?". In the globalization and noted that each culture must fully develop its uniqueness to become a meaningful constituent of the larger digital and global world . If each culture instead of diluting itself, unfolds itself in a more "universally" way, the more global significance it will contributed. This

article carefully philosophized and analysis. It is a welcome addition to the field of intercultural and Modern Japanese Philosophy. It also will be recommended for all students of philosophy, religious studies, researchers, and teachers in this fields for effective learning, teaching, and researching Modern Japanese Philosophy in digital era and globalization.

Keywords: Eastern Philosophy, Modern Japanese Philosophy, Digital Era, Globalization

Corresponding author's e-mail: Patthamawadee.san@mcu.ac.th

1.Introduction

For Thailand, education in Modern Japanese Philosophy is not as widespread as the western world got attention. Philosophy Researcher Development Project Released a new version by the Research Fund Office (TRF) which has a total of 10 articles as reported. The full version discusses the benefits of the work which contain three aspects of Thai researchers are addressed: 1) Linking argue Western Philosophy and Eastern Philosophy 2.) Propose an analysis of new controversies and 3.) Read and creatively interpret the text from the perspective of the researcher's own study in this regard, due to the problems that there is not any study in Modern Japanese Philosophy in Thailand as wide as the western world has done. Therefore, they often encounter problems that appear repeatedly in the document. Textbooks on Japanese Philosophy of Thailand location on philosophy, but instead writes the content to overlap with the story tell about religion, culture, customs, and traditions which about the way of life of the Japanese people. Therefore, it can be said that stories that lack dimensions in a philosophical way[1]. This can result in problems for those who follow to study later because it creates confusion for those who are interested in study of Japanese philosophy by especially in regard to the scope of Japanese philosophy. This eventually leads to conceptual problems.

[1]สุวรรณา สถาอานันท์และคณะ. (2547). โครงการพัฒนานักวิจัยทางปรัชญาตะวันออกรุ่นใหม่. (รายงานฉบับสมบูรณ์). กรุงเทพฯ: สำนักงานกองทุนสนับสนุนการวิจัย (สกว.).

2. Modern Japanese Philosophy

There are two people who was the greatest contribution to the Japanese philosophical history namely Nishi Amane, the father of Japanese philosophy and Nishida Kitaro, the father of Modern Japanese philosophy. Both playing an important role, Nishi brought the western science of knowledge philosophically to Japan is considered as opening a world of knowledge for Japan had known firstly what Westerners called philosophy.

2.1 Milestone to Modern Japanese Philosophy

Japan while Nishida Kitaro is considered the most important in the development of Japanese Traditional Philosophy to have identity a clear philosophy and opened the door to Modern Japanese Philosophy[2]. However, if we asked about the person who marked important on the historical page of Japanese philosophy from ancient times, it may be said in the most approximate way that who is pictured representative of the formation of the cognitive system. The first philosopher in Japan is Dogen who was the first thinker of Japan that proposes a set of ideas which allowing Japan to move beyond the paradigm of thought of Chinese Philosophy[3], so Dogen is regarded as the foundation to the traditional

[2]Arisaka, Y. (1999). *Beyond "East and West": Nishida's Universalism and Postcolonial Critique*. San Francisco: Philosophy Department, University of San Francisco.

[3]Heisig, J.W. & Kasulis T.P. and Maraldo J.C. (2011). *Japanese Philosophy: A Sourcebook*. Honolulu: University of Hawai. Koji.

pattern of Japanese philosophy. Therefore, considering the present view going back either with the concept of Dogen or Nishida's philosophical system, evident that the question about the existence of the Japanese Philosophy was clarified.

2.2 Modern Japanese Philosophy after World War II

When the word Japanese Philosophy is said from the corner by looking at people outside of Japanese culture which may need to understand that in Japanese. There is a word that is used to compare with the word philosophy that is 'tetsugaku' (哲学 : tetsug aku), This further will be found especially if exploring the origin of the word. It is a new term coined by Nishi Amane who created by selecting Chinese characters that have a meaning consistent with Western Philosophy. The words literally mean 'science of clarity'. However, if we look at the context behind the provisions then we will find that Nishi expects tetsugaku to be a word denoting “a new way of thinking” under the current intellectualism that is emerging in Japan since the exposure of western science and culture into the country by this new way of thinking. It is a counter to Confucian tradition. which took root in Japan for a long time. it is also a response without having to borrow the Buddhist way of thoughts. If considered through perspective of Nishi, we can say that formation of new words in Japanese language is the word the subject of enlightenment comes up. It is considered create words that are meaningful to the social context of the era. That is a subject of enlightenment as the term was intended to express

the pursuit of nature to induce a state of enlightened thought. Therefore, understanding the context is important which is the background about the semantic state of the word that the philosophies arose in Japan like this are all important to make it clear and able to eliminate ambiguous as occurs in Thai Philosophical Academic Society. Modern Japanese Philosophy should be strongly conveyed the significance of being the way of Japanese thinking thus the ritual narrative of the customs as well as phenomena of facts in society such as those often appear in Thai philosophical textbooks which rather tell about Japan.

2.3 Learning Modern Japanese Philosophy in Digital Era and Globalization

In the study of additional and related textbooks was showed the boundaries of Modern Japanese Philosophy more by being able to process the scope of the era. It is a pre-modern Japanese Philosophy, Modern Japanese Philosophy, New and Contemporary Japanese Philosophy in terms of content philosophically. The boundaries can be set as following.

1) Pre-modern Japanese Philosophy including Japanese Philosophy in Chinese Influence and Philosophy Japanese in Buddhism

2) Modern Japanese Philosophy is divided.into two phases, namely, Japanese philosophy in the form of western influence and the later period is Japanese philosophy in Kyoto School Group

3) Contemporary Japanese philosophy are Japanese philosophy of late 20^{th} century thinkers since then until nowadays

2.3.1 Digital Technology

21st Century, learners are exposed to digital technology in many aspects of their day-to-day existence, which has a profound impact on their dispositions, including their attitudes and approach to learning. Generally, digital natives are more adaptable and quicker to adapt to emerging technologies which are the tools as part of their lifestyles. As a result of their upbringing and experiences with technology, digital natives have learning preferences or styles that differ from earlier generations of students[4]. This generation of students in the United States is the most racially and ethnically diverse group in history, and they are fully accepting of diversity and typically do not perceive the same divides as earlier generations. In general, they are extremely independent, due to a combination of day care, single parenting, divorced, and working parents. As technology advances, educators need to recognize the changing learning patterns of their learners and the potential of digital technology to improve the dynamics of learning (Solis, 2014). The digital natives for instance, prefer quick results and find that it is easier to learn by using various search engines at their disposal rather than a dictionary. Teachers should encourage this "hands on" approach, also called constructivism. The constructivist pedagogy is founded on the premise of creating knowledge in learning environments supported by active learning,

[4] Gavin Moodie, (2011). *Disruptive Technologies, and Continuity in Higher Education: The Impact of Information Revolution* (New York: Palgrave Macmillan). (pp. 8-10).

reflective learning, creation of authentic tasks, contextual learning and collaborative learning (Novak, 1998). In the constructivist classroom, the focus tends to shift from the teacher to the students. In the constructivist model, the students are urged to be actively involved in their own process of learning.

It seems that within today's teaching standards, being able to teach with technology is an unwritten requirement for all educators. Society is driven by technology, and within the realm of art education, technology is present within artwork and the learning process. In teaching art, however, it becomes difficult for the teacher to expose his/her students to technology while still holding true to traditional studio practices; studio practices that sometimes go neglected in teaching for the modern world. It is my belief that technology should accompany classroom teachings when it makes tasks easier without disrupting teaching philosophies. For example, if an art instructor wants to give an art history lesson on PowerPoint for the sake of conveying information quickly, then this method would seem appropriate. However, if the teacher is trying to show how to visually organize a presentation effectively without the use of technology, then technology would be better suited elsewhere. In trying to incorporate technology into the art classroom, the instructor should also be looking for opportunities to interject with explanations and demonstrations of programs relating to technology. If students are studying a graphic designer, the teacher might explain what techniques are used in the artwork. And with this, the teacher can explain what opportunities are available to students within

technological fields and art is evident that too much emphasis is placed on technology within our society, especially within the younger generations. Therefore, appreciation should be learned for things that go back to the basics. It cannot be denied, however that technology gives us opportunities we never had in the past; opportunities to promotes ourselves to showcase our art to learn, and to communicate. Because of this, it becomes necessary to expose these opportunities to our students for global learning and researching.

2.3.2 Globalization

Globalization impacts our lives including the world economies, societies, people, cultures, and lifelong learning. In response to the need for teachers to prepare learners for a global workplace so it is imperative for teachers to cultivate and enhance the intercultural competence, digital competence, global awareness, and digital literacy that are critical for graduates to live and work in a globalized and multicultural 21st Century of the world[5]. Teacher professional development programs should help teachers develop the ability to initiate changes in their culturally and linguistically diverse classrooms using critical personal and professional knowledge alongside the knowledge gained from their students. Teachers

[5]John Naughton. (2012). *From Gutenberg to Zuckerberg: Disruptive Innovation in the Age of the Internet* (New York: Random House). (pp. 13-28).

who responsible for Modern Japanese Philosophy should update and participate in academics conferences of the philosophy society of Thailand which may can be provided a competitive advantage in the 21st century workplace so teachers who responsible in Modern Japanese Philosophy course must prepare graduates to have the right knowledge, critical thinking skills, values to transfer to learners including the teaching of soft and hard skills and technological literacy especially IoT, reading and communication skills including philosophical writing, researching and debating.

The separation of Japanese philosophy from the narrative about Japanese religion or cultural traditions are strongly important to clearly define the boundaries that will study and understand the philosophical system of Japanese thinkers to understand the worldview of Japanese thoughts in the different point of views through philosophical thinking. Japanese systematic philosophical thinking means the flow of thought that is open to external sources such as Chinese, Indian or Western Philosophy by bringing together with the foundation of Japanese thought perfectly. However, there are still some points that need to be cautious. Especially when referring to Japanese traditional indigenous religions such as Shintoism, if it only cares about the context of being historical narrative or ritual practice then it would be outside the scope of speaking. As for Modern Japanese Philosophy, in this respect which is different from talking about Buddhism or Confucianism with a systematic philosophical thinking system already clearly supported.

3. A Problematic Study of Modern Philosophy in Thailand

3.1 The debated of Modern Japanese Philosophy among Japanese thinkers

The first issue is the status problem of Modern Japanese Philosophy itself that does not give a picture how clearly philosophy therefore often created confusion for those interested in studying and making the area the study of Modern Japanese Philosophy must overlap with studying Japanese culture or traditions which the latter classified as an ideological heirloom because of assembling the Japanese style. The things that are built through these ideologies have conceptual details that differ from Modern Japanese Philosophy because of philosophy is by nature means to seek enlightenment is an important, such problems considered a conceptual problem that ever happened in Japan and controversies on this issue. Therefore, it is important to understand the basic characteristics of Modern Japanese Philosophy considering from a modern perspective. Japan has gone through this controversy but still useful for studying Modern Japanese Philosophy for those unfamiliar with Japanese philosophy because it is often perceived superficially as a sub-genre of current philosophy, only in the category of Eastern Philosophy, such as Chinese or Indian Philosophy.

If we look carefully, we will find that Modern Japanese Philosophy which is a term that expresses a very important philosophical identity, especially in Modern Japanese Philosophy. Distinguished by relying on the merits of Western and Eastern philosophies. Let's mix do pure philosophy

western style which focuses on explaining issues through a series of reasoning in the scope of metaphysics, epistemology and axiology but at the same time, there is also the spiritual dimension of being a philosophy of life, regarding as the outstanding foundation of Eastern philosophy, which until the Modern Japanese Philosophy gets to this point, it must go through. Controversy and philosophized many different things in their country, even to the end of Japanese philosophy from Premodern Japanese Philosophy to Modern and to Contemporary Japanese Philosophy has broken the norm of the dividing line between Western and Eastern philosophy beautifully by can apply philosophical methods to today's society has not lost its identity. Due to controversy about the semantic scope of Japanese Philosophy is something that has long been in the interest of Japanese philosophers because it is related to the search for the roots. It is the identity of Japanese wisdom which is like this because since the days when Japan opened up to Western wisdom enter the country Japan attaches great importance to philosophy as much as science believes that these two things are a factor important to Western nations able to develop people and the nation to have progress so to pursue or even crossing the west It should be important with both philosophy and science especially in in philosophy, it raises questions about the definition of philosophy, what are the main characteristics of philosophy and how is it called Modern Japanese Philosophy? these questions are things that Japanese thinkers and philosophers have debated together to achieve clarity in meaning.

In the pre-era wisdom of Japan, Nakae Chomin, 1847-1901 with a firm view on this case that "Our Japanese people from ancient times until now, there is no philosophy" (Nakae, n.d. cite in Miki, 2009: 153). By Nakae's words, it caused a ripple effect to the Japanese philosophical circle a lot because later there are both those who agree and disagree in this respect, there is Nishi Amane, one of the most active philosophers in Japanese Philosophy. The pioneer era supported the view that "Anyway Japan has no philosophy"[6]

3.2 The motivation for doing modern Japanese Philosophy in digital Era and Globalization

Teachers, Researchers and Scholars in humanities including philosophy typically use library resources in at least three ways:

1.) to obtain primary sources to be interpreted or analyzed

2.) to find secondary sources to put primary sources in a critical context

3.) to seek answers to specific questions that arise during research

[6]Lam, W.K. (2011). *The making of "Japanese Philosophy" : Nishi Amane, Nakae Chomin and Nishida Kitaro. In T. Nakajima. Whiter Japanese Philosophy?* III: *Reflections through Other Eyes.* Tokyo: The University of Tokyo Center for Philosophy. (pp. 69-80).

Research in the humanities is often interdisciplinary, philosophy and art, or music and religion. Because the subject areas are harder to categorize, the terminology used in humanities research may be less solid and agreed upon than in other fields. Researchers in the humanities are more likely to draw material from texts and artifacts than from original data gathering and experimentation. Successful humanities researchers are flexible, both in search terminology and in search strategy; tolerant of multiple perspectives on the same topic of study; prepared to use citations in relevant texts to locate other material and clarify connections among works; and willing to return to the library as new questions arise. Fortunately, there are many fine research tools to help.

Those listed here are not available in every library but illustrate possible options. Your library's Web site will likely have a list of resources by subject with links to locally available online and print sources. Always bear in mind that librarians. The librarian's expertise as your research progresses and your questions grow more specific.

3.2.1 General resources

Two problems can frustrate researchers. One is that there is simply too much information out there. Sorting through the options to find the best sources can be time consuming. The other problem is that it's hard to find "the perfect source," the one that provides the answer to your question in one handy package.[7] A researcher is not to locate the answer, but rather to arrive at an answer by finding good information, reflecting on

what others have said, adding insight, and drawing your own conclusions to become the author of your perfect source

Google Books. Mountain View: Google, 2004–. <http://books.google.com>. Search the full text of millions of books scanned in hundreds of libraries or selected sections of books from publishers. Books published before 1923 are generally available in full text. Newer books may have portions of text available, but typically pages are omitted. Useful for tracking down specific quotes and accessing historical publications.

HathiTrust. Ann Arbor: Hathi Trust Research Center, 2008–. <http://www.hathitrust.org>. A collaboration of libraries that share the full text of scanned books. Older books are available in full text and can be downloaded. Some books are restricted to users at libraries. Particularly helpful for locating specific information in books and for historical publications. Users can create and share collections, such as books by a particular author or on a topic.

JSTOR. Ann Arbor: Ithaka, 1994–. <http://www.jstor.org>. This library database is an archive of scholarly journals and (at some libraries) books in a wide variety of subjects. Since JSTOR includes the full text of every issue of the journals included (other than the most recent years) it's helpful for finding high-quality scholarly articles in literature, history, and many other subjects. Its Google-like search makes it easy to find articles, but pay

attention to publication dates as many of the articles are quite old and the most current issues are often not included

3.2.2 For background information in philosophy and religion[8]

Encyclopedia of Philosophy. Ed. Donald M. Borchert. 2nd ed. Detroit: Macmillan Reference, 2006. Offers articles on movements, concepts, and philosophers. A good starting place for research, offering clearly written and accessible overviews and bibliographies of key works.

Stanford Encyclopedia of Philosophy. Stanford: Stanford University Center for the Study of Language and Information, 1995–. <http://plato.stanford.edu>. A freely available resource that offers authoritative peer-reviewed articles about key concepts in the field. Entries are kept current by a team of contributing philosophers.

Encyclopedia of Religion. Ed. Lindsay Jones. 2nd ed. New York: Macmillan, 2005. Covers religions from around the world, including information about their ideas, histories, and cultures. The articles are written by experts in their fields and include excellent bibliographies

[7]Hacke Diana and Fister Barbara. Copyright © 2015, 2010, 2009, 2006 by Bedford/St. Martin's. (6th ed.). *Research and Documentation in the Digital Age.* Gustavus Adolphus College. (pp. 33-34).

[8]Hacke Diana and Fister Barbara. Copyright © 2015, 2010, 2009, 2006 by Bedford/St. Martin's. (6th ed.). *Research and Documentation in the Digital Age*. Gustavus Adolphus College. p. 36.

3.2.3 Database

Philosopher's Index. Bowling Green: Philosophy Documentation Center, 1967–. <http://philindex.org/>. The most in-depth index to scholarly approaches to philosophy, this database provides references and abstracts of journal articles, anthologies, and books on all aspects of the field. The Kyoto School alternative: From ontological individualism to radical relationality. The web, as a social space, provides researchers both with a tool and an environment to explore the intricacies of everyday life. As a site of mediated interactions and interrelationships, the digital world has evolved from being a space of information to a space of creation, thus providing new opportunities regarding how and where to conduct research.

3.2.4 Sources of images

ARTstor. New York: ARTstor, 2003–. <http://www.jstor.org/>. This library database contains over 1.5 million downloadable art images from hundreds of museums around the world. National Gallery of Art Images. Washington: National Gallery. <https://images.nga.gov>. A freely available searchable collection of over 25,000 high-resolution images of art that can be used in projects.

4. Summary and Conclusion

Modern Japanese Philosophers especially Kyoto School of Philosophy has proven that Modern Japanese Philosophy is a matter of ideas which concept was thought to be connected to the method of seeking, knowing and being systematically contemplated until contains the content therefore that can lead to intellectual activities in which idea has philosophical qualities. Although the conceptual formation compared to Western Philosophy or Eastern Philosophies like China or India Japanese philosophy may be the youngest in historical philosophy, but it does not mean that Modern Japanese Philosophy will not be interested in content. Finally, Japan was able to create philosophical system that has its own unique style. Since Modern Japanese Philosophy has demonstrated a philosophical system that transcends division by separating the essence of geography into a philosophy that can converge the horizons of knowledge by combining the set of ideas from both Western and Eastern Philosophy came together harmoniously. Moreover, clarity of philosophical identity, including towards ideas that have been continuously developed until today.

Thailand where interest in Modern Japanese philosophy is not yet extensive as much as scholars were interested in Chinese and Indian Philosophy. Moreover, lacks fundamental perspective which is important to understand the context of the pursuit of Modern Japanese Philosophical identity. These might be the reasons together with most of the textbooks, book and documents in Thailand has gone out of the realm of Modern Japanese Philosophy therefore it has become content with stories about Japan which resulted in the image of Japanese philosophy to the end that

being brought to overlap with the area of study Japanese history, society, way of life, culture, and customs etc.

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